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ELEMENTS OF SUCCESS:
AN ADDRESS
DELIVERED AT THE
FIRST ANNUAL MEETING
OF THE
ALUMNI ASSOCIATION
OF
COLUMBIAN COLLEGE,
WASHINGTON, D. C.

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**BY R. W. CUSHMAN.**  
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WASHINGTON:
PRINTED BY ROBERT A. WATERS.
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WASHINGTON, July 20, 1848.

REV. R. W. CUSHMAN.

DEAR SIR: The Alumni Association of Columbian College unanimously request, for publication, a copy of the Address delivered by you before that body, in the presence of a large number of ladies and gentlemen, on the evening of commencement day, the 12th instant.

The members will feel a pride in being permitted to present to their Alma Mater and to their fellow citizens so rich an offering, as the first fruits of their Association.

Yours, truly,

WM. Q. FORCE,

Corresponding Secretary.

WASHINGTON, August 11, 1848.

DEAR SIR: I owe you an apology for the tardiness with which I reply to your request, made in behalf of the Alumni Association of Columbian College. The simple truth is, I have not considered the Address worthy, as a literary article, of the compliment your kindness has given it. It was only commenced, with the advantage of a few hours' premeditation, on the Wednesday before it was delivered; and it divided even that opportunity with the claims of clerical duty.

The good of others, however, and not his own literary reputation, should be the prevailing consideration with a christian minister. I have concluded therefore to say, that if the Committee to whom the Association have referred the matter, shall judge that the value of the lessons which the Address contains may compensate for its literary deficiency, it is at their service.

Yours, very truly,

R. W. CUSHMAN.

WM. Q. FORCE, Esq.,

Cor. Sec. of Association of Alumni of Columbian College.

ADDRESS.

GENTLEMEN, ALUMNI OF COLUMBIAN COLLEGE :

The twenty-fourth anniversary of our Alma Mater has called us together from our different and distant homes, to the first anniversary of our literary brotherhood. We come, for the most part, strangers to each other. More than a score of classes have passed from her halls since some of us were there. Many of us, therefore, are known to each other scarcely by name. But we have a common bond : a kind of intellectual consanguinity connects us with each other. The Institution, whose youngest sons have this day shown how faithful and skilful has been her care *to them*, has nursed us all, and given us the beginnings of what we are.

We all look back to days when we, like them, were conning our lessons amidst the quiet groves of yonder classic hills ; and we can well remember with what emotions we looked forward to that day of days—the last, the greatest of college life, the most thought of, the most coveted, and yet the most dreaded, as “big with fates” and full of portents—when we should receive, as they

have this day received, her farewell counsels and benediction ; and should go forth to seek our part to act, and our place for action, in the busy world. It was to us then an untried world. But it had been the object of our contemplation—the theme of our study ; and we thought we knew it well, geographically, scientifically, historically, politically, and religiously. We had laid our plans as to the part we should play in it, and had schooled our powers that we might play it with success.

Years have since passed over us. And they have offered to us their lessons of wisdom. They have taught us much we then did not know, and much that never can be learned in the cloister. The most efficient of teachers is the daughter of time and of suffering.

It has seemed to me, nevertheless, that something of that knowledge which we have to accredit to experience might be gained in a manner less painful ; at a time, in the outset of life, when it would be more valuable, as it would have been more available.

If we improve the present occasion by a review of some of the lessons on

SUCCESS IN LIFE,

which we have gathered either from our own experience or from our observation of the success or the mistakes of others who began the career of life with us, we shall, perhaps, spend the

present hour as agreeably as we could spend it by the discussion of a topic less practical. Such a survey, though it may prove too late to be greatly serviceable to ourselves, may yet, perhaps, render some service to our junior brethren who have to day attained their academic majority.

Life, socially considered, and as an object of hope to the young, is a complex thing: comprising, chiefly, the domestic relations, property, standing, and influence. When these have been attained, and possessed through the common period of human longevity, a man feels that life has had, in his case, whatever it can claim as properly belonging to it. And if these things have been rightly used and enjoyed, it is parted with, with a kind of satisfaction which belongs only to the ideas of attainment, success, and completion. On the contrary, when the natural anticipation of congenial domestic associations has been disappointed, and life has worn on either without those ties and those springs of happiness that belong to the family state, or *with* them realized only as chains of bondage and fountains of bitterness; or when, through indiscretion or misdirected endeavors, one's industry and enterprise have left him, each year of life, still battling with poverty; or when, through self distrust, or the want of address to take, and the skill to maintain, the position among men to which he is en-

titled ; or when the consciousness of powers neglected or misapplied comes over him, as life draws to a close—and I speak of life in its philosophical aspect merely—I apprehend a most painful sense of futility must haunt his waning years, as if existence had been to him an abortion.

To know the *causes of failure*, and how to *shun* them ; and the *means of success*, and how to *secure* them ; is the problem of life.

As to the elements of success, it is certainly an advantage to enter on life with the aids of fortune and family distinction. For the beginning of the race they give a commanding starting point. But, then, the race is long. And though they may supply a good momentum in the outset, they are altogether insufficient of themselves to countervail and overrule the thousand causes of disaster which every man must meet in his progress. And, in point of fact, notwithstanding their undeniable advantages, they prove obstacles, incumbrances, or snares, to young men who possess them, as frequently as they prove to be real aids to life.

The possession of a fortune to begin life with, may be regarded as an advantage, as spreading one important element of happiness along the entire course of a man's career, which he who is the architect of his own fortunes can reach, perhaps, only when the morning glow and freshness of life have passed. But then, possession

supersedes the necessity of acquisition, and destroys the incentive to temperance, self-control, invention, exertion, and enterprise, which the want of wealth supplies. And this is a great *disadvantage*; for these qualities form the very bone and sinew of a valuable character. And this relief from the necessity of their cultivation lets down the mind into a seducing repose, where it is likely to become a prey to reverie, ennui, and temptation. It is a mistake in young men who are entering on life, to fix the eye so intently on wealth as an immediate requisite, as to render themselves unhappy by discontent or envy. Talent and character are a better inheritance than money, as they may be converted into fountains whose streams are silver *and never run dry*.

The advantage of family distinction, also, like that of wealth, is good for a beginning. It will give a young man the vantage ground in the start with his competitors. But, like that, also, it may prove a snare.

To be a great man's son, is a good thing up to twenty-one. But it has this disadvantage connected with it afterwards, that his merits are doomed to play their lustres under his father's shadow. And however serene or brilliant they may be, men will still compare them, not with their own, but with his; and he, too, will look, not down on the world below him, but up to his own revered paragon, and will oftener feel a

sense of discouragement than of emulation, in the consciousness of the world's invidious comparison. As it will be well for the glory of our national monument that Washington is not the city of the pyramids; so it is better for a young man to *reach* greatness and stand absolute, than to be born to it, and be overshadowed by it.

The things which are really essential for a successful life are not circumstances, but qualities; not the things which surround a man, but the things which are in him; not the adjuncts of his position, but the attributes of his character. Among those deemed most necessary, must be enumerated, principle, self-control, self-knowledge, the knowledge of men, industry, perseverance, and self-reliance.

The bearing of these on the prosperity of life, their connexion with each other, their relative importance, their reciprocal influence, it would be both profitable and interesting to discuss at large. The limits of the occasion, however, and the fatigues of the day, restrict us, on most of them, to a passing observation merely.

Principle.—We speak of a man of principle, in distinction from a man of passion, of impulses, notions, whims, and temporizing expedients. Principle recognizes the difference between right and wrong; holds that difference in view; and is governed by it, not merely in the *selection* of the

objects to be aimed at, but in the *means* of reaching them. If an object which is desired can be reached only by bending from the right, principle foregoes that object. It resists impulse ; it refuses the counsels of expediency ; it scorns temporizing. It opens the book of law, and swears fealty to the constitution of the moral world. It has its haven ; and it marks its course. It spreads out its chart ; fixes its eye on the compass ; lays the hand on the helm, and points the ship to her pathway, and holds her there, though seas may buffet, and winds and currents solicit to an easier motion, and promise a speedier but a different home.

Thus, principle becomes the basis of self-control, and is essential to it. A man without principle can never be his own master. His passions will ever assert supremacy over him ; and the present flitting advantage will be ever seducing him from the path that leads to ultimate and permanent good.

Self-knowledge.—We use this term as embracing both the knowledge of what belongs to oneself, in common with other men, and what constitutes his personality.

On this point we will only say, in this connexion, that if the associations of life have their harmonies and their discords, it is because there are such things as adaptations, congenialities, and antipathies in the natures of men ; and that,

if we would find happiness, and exert right influence in the associations into which we enter, we should make our elections not only with a reference to what we approach, but with reference to what we are : and this can be done only by knowing ourselves.

And if the pursuits of life require certain qualities to prosecute them with success, a man should not enter on a given pursuit without knowing himself to possess those qualities which fit him for it. And if he knows that he does not possess them, *in development*, and his tastes covet what his powers seem to forbid, it is certainly desirable he should understand enough of his nature to judge whether use and practice may give him fitness for that pursuit.

Knowledge of men.—What degree of confidence a man may place in his fellow men, is, practically, one of the most important questions connected with the economy of life. How far is it safe to trust appearances, professions, and promises? To what extent may benevolence and justice be relied on, to overrule the promptings of selfishness in those with whom one's happiness and interests are implicated, either in friendships or business? What are the springs of action that move the busy world ; and what, really, the ties that bind society together? And what may be expected to be its reaction on one's welfare from the adoption of a given line of conduct in one's intercourse with it?

To answer these questions requires the knowledge of men. It is, indeed, a knowledge which is not to be expected of a man to any great extent in the outset of life. And yet, if he enters on his career with erroneous conceptions on these points, he is almost sure to place his confidence where it will be abused ; to find his aims circumvented, his plans defeated, his hopes disappointed, and his enterprises overtaken by disaster. The almost universal error of honorable and ingenuous youth is, to think better of the world than truth will justify.

Instruction may do something in preparing a young man to shun the dangers of a misplaced confidence in men ; and maxims which have been stamped with the approval of ages, would he but heed them, might serve him as lights of a safer pathway. But the wrecks of fortunes and of happiness which line the shores of all time attest their insufficiency. For some evils, alas, suffering seems the only corrective : and from those of a misplaced confidence in men, experience proves, after all instruction that can be given, the only successful schoolmaster. Yet, as we are linked with society, and our prosperity necessarily placed within the power of other men, the knowledge of men should certainly be among the first lessons to be taught and learned ; and all should be done that can be done, in the way of gathering from the experience of others the

wisdom which else must be taken from the smart of our own.

The necessity of *Industry* to success, is almost too obvious even for a passing observation. It is God's prerogative alone to have by wishing. The constitution which He has given to things has made acquisition, *for man*, the issue only of effort. A worm in his needs, yet a god in his powers, and placed amid the elements of the things suited to his being rather than their structures, what he wants he is required to create. And though science and art have increased his facilities, civilization has multiplied his wants; till activity is even more necessary to satisfaction in the civilized than the savage state. And then, what he has labored to create, the constitution of things withdraws from his possession; and the work that has once met a given want, has to be done over again. The great law of decomposition—in some of its operations vulgarly called consumption, in others poetically named “the tooth of time”—imposes the necessity of repetition. The labor which is necessary to bring us into a condition of comfort, is necessary to keep us there. Things being thus by the constitution which God has given them, a young man should never calculate on prosperity without industry; especially amid the rivalries, the competitions, and struggles that will surround him, whatever path he enters.

And *Perseverance*, too, is a necessary element of success. No great good thing which life holds out to the ambition of man is so conditioned that inception and achievement are within reach of each other. Wisdom; skill, honors, fortune, power, all lie far onward from their beginnings. Even friendships and domestic joys submit to the universal law: they are no such fruits of spontaneous and extempore growth as to be plucked for the mere planting.

But I pass to the last named quality, on which it was my design mainly to dwell:

Self-Reliance.—And I attach the more importance to this, as an element of success, because it is a quality which it would almost seem as if mankind had conspired to proscribe.

We mean by this term, not a conceited self-sufficiency, which is more usually seen associated with ignorance and incapacity than with intelligence and a good understanding; but we mean that confidence in one's own powers which may rightfully be indulged from a just appreciation of them. Of this, certainly, there ought to be no censure. And yet how often do we hear the sorrowful exclamation, half in pity and half in reproach, "why didn't he ask my advice!" Now, it may be admitted that, in those cases in which misfortune results to a man from his following his own judgment, it would have been better to

have followed other people's. But I do not know how this can be known in advance ; and if it cannot be, the question is a very simple one, whether the Creator meant that men should or should not act by the aid of their own powers? Has he given to some men eyes for others to see by? Or does He expect that all men, at least all to whom He has given eyes, should use their own? Where has He laid the responsibility of action? On the actor, or on his neighbor?

It is, indeed, a man's duty to gather the *materials* of judgment wherever he can find them ; to seek the information he needs, from any source and from every source, from the highest and from the humblest that may yield it. And it behooves him, as he values success in his undertakings, to see well to it, that his information be reliable, and that he has *all* the elements which are necessary in making up a judgment on the course to be pursued. But beyond this, the judgment, the decision, as the responsibility, must be his own.

It is a remark which has often been made, that those who are thrown on the world without fortune, and without the benefit of parental counsel and guardianship, have, frequently, the greatest success in life. Bating the numerous instances of wreck by temptation, this remark is true. The eminence to which they reach they could never have attained, if they had not been made

to feel while young, and made to feel most inly, that they must stand on their own feet, if they would stand at all; and that if they would rise, they must employ their own powers. Self-reliance has thus been early forced upon them by their circumstances.

Young men who have the benefit of a worthy parental supervision are not early called on to cultivate this characteristic. During their minority, it is hardly expected in them. It is not the age for self-direction, but for submission and docility. But every virtue has its neighbor vice, and every good its besetting evil: and this very influence of parental counsel and control may readily prove an injury in one of its bearings, if not guarded against, while it is an inestimable blessing in many others. The reliance on others, which is, in fact, a necessary condition of the first part of existence, may grow into a habit; which, after a young man has begun life for himself, he may find it very difficult to overcome. And his danger is the greater, the more excellent the counsel, the more efficacious and healthful the control: because the more full the succor, the less felt the need of self-exertion.

It is very natural, moreover, for a young man, whose domestic relations have been fortunate, to go out into the world with a better opinion of mankind than truth will sanction. It is true he will not get far on in it before he will find that

the generality of men are neither as wise, nor as honest, nor as benevolent, as they might be. But he is in danger of making the mistake of looking on men, after his arrival at manhood, too much as he was accustomed to look on his parents in his minority—of regarding them with a reverence to which, from him *as a man among men*, they are not entitled; and of accrediting them, in the matters of knowledge, wisdom, capacity, with advantages they do not possess. The natural effect of all is, to lead him to indulge an unwarrantable distrust of his own abilities; and to place his welfare too much within the control of others.

For these reasons, we would place a young man who is entering into life, on his guard against *depending* on the advice and judgment of others. If he is conscious of wanting the knowledge requisite for action, let his first business be to set about getting it. Let him enter on no pursuit or enterprise till he has first properly prepared himself for it. Before he decides to enter a given relation, or assume a given responsibility, let him understand himself—let him consider his own fitness and powers. If he is conscious of being destitute of the qualities which are requisite for it; why, then he should let it alone, and turn to something else better suited to his idiosyncrasy. In God's well ordered providence there must be a place for every thing; and every thing should

be in its place—talent and mind, as well as matter.

But when a man knows himself to possess the requisite qualifications for a given undertaking, and knows enough of the means by which the end is to be secured, and enough of the causes that may work defeat, to justify a judgment of the probability of success; let him form that judgment himself, and rely on it, and calmly act on it. It is—it *must* be, as a general fact, better than the judgment of other men can be who have had less interest in gathering, weighing, and comparing the elements that belong to the subject.

It will often happen, however, in every man's history, that he will find himself under the necessity of acting, even in matters of the greatest moment, without that confidence in the favorable issue of an undertaking which is most desirable. The *causes* on which success or failure shall depend, are either so numerous, so hidden, or so implicated, that one cannot be assured of knowing them all and understanding their influence. And yet he is called to act. In such case *a habit* of self-reliance, becomes a most important element of success. *It renders every power and faculty which he possesses for ensuring success, available to the greatest possible extent.* Confidence in one's own powers, in an emergency, is strength; while distrust is a paralysis, the sure

precursor and the very cause of defeat. The seaman who relies on the grasping power of his own rough hand to hold him to the tossing sky-sail has descended to the deck in safety, while he who doubted and trembled in his dizzy height, fainted and fell.

These then, are the qualities which, as we have observed the influences that shape the fortunes of men, have seemed to us essential to success in life: right principle; self-control; self-knowledge; the knowledge of men; industry; perseverance; and self-reliance.

We would not say that they are the only qualities which enter into a thorough competency for every pursuit and situation. Nor would we say that instances may not be pointed to, of successful life, in which some one of them may be wanting. A man may become rich, for example, without industry, by a providence, an accident, or a blunder. And there are cases of fortune, influence, and fame, which seem to speak the all sufficiency of some one particular quality; from which a successful career seems to have sprung, like a tree, with all its branches, foliage, and fruit, from a single germ. Thus, in the medical profession, fortune and fame, from tenderness; in the ministry, popularity, though without fortune, from affability; in authorship, from wit; in politics, from cunning; in diplomacy,

from address ; in editorship, from tact ; in friendship, from forbearance ; in social position, from manners ; in domestic life, from self-control ; in war, from coolness ; in courtship, from courage.

All this, however, after all, is but selection. The fortunate agency of a particular trait has given it prominence, and an importance in the public eye, which belongs not to itself *alone*, but as it is connected with other and more fundamental qualities. The medical practitioner would never have succeeded, as he has done, without something more important to commend him to popular favor than the gentleness and sympathy, valuable though they are, with which he approaches the bed-side of suffering. Other qualifications must have conspired to advance the military chieftain to renown, besides the distinguished one of firmness before an enemy's fire. And so of the rest.

The popular mind is fond of unity, and is inapt at analysis. And when it has named one conspicuous element in a complex sum of causes it is satisfied, as having accounted for the effect. The *effect* of them *all*, nevertheless, it can *feel*, and accord the meed of favor and of fame.

But, if instances of success, without the possession of all the qualities we have commended may be cited, they are fortunately too few to encourage hope without merit ; while the wrecks of hope and of promise that lie within the view

of every man, if he will but survey them, attest the force and value of those qualities.

One, whose career we have marked, has always been poor, though always a man of untiring industry. The source of *his* misfortunes has been the want of a knowledge of men. With the highest tone of principle himself, he could never realize the extent to which it is wanting in the world. Another, though reared in affluence, and starting with a good patrimony, has fallen into the same condition, by relying on his inheritance instead of his exertions. Another, who might have been a treasure to society, and a gem on the nation's brow, has drowned his memory in the wine cup, and lingered on through life, a spiritless mope, with happiness blasted and hope extinguished, by an unsuitable domestic alliance; originated as, alas, too many are originated, without self-knowledge, or knowledge of the object selected—determined on and pledged at a period too early for a sound judgment, and adhered to and consummated at a riper age, against the remonstrance of the heart; and, melancholy to say, for the apostacy it confesses, in the spirit of self-immolation to principle. A fourth, whose talent and industry were all that could be asked, as guaranty of wealth and honor, sunk to the doom of the culprit through want of principle. A fifth, who seemed to have been born for occupying a commanding position, has remained in

comparative obscurity from want of self-control. His passions have obstructed every path that fortune has prepared for him ; and dashed every cup of happiness that Providence and love and friendship have mingled.

In the *choice of pursuit*, also, on which so much depends as to influence, fortune, and happiness, the instances of mistake are not few. One is pining in a profession which he loathes, and in which, for that reason, he can never excel ; and which he selected, not from a love and a taste for it, but from an idea of its honor. And another, who had happily chosen the very pursuit for which, of all that could be named, both his talents and his tastes best fitted him, has left it, and sacrificed every thing—prospect, influence, and happiness, to a love of change ; a mistake in which one hardly knows which to say was most conspicuous, a want of perseverance, or a want of self-knowledge.

In what we have said we hope we shall not be understood as countenancing the disposition which is sometimes seen in young men to mark out for themselves a course of action while in a state of minority and even of boyhood ; and to enter upon it in disregard of parental counsel and defiance of parental authority. Such a disposition betokens the absence of right principles, right affections, self-knowledge, and self-control ; and

is not to be called self-reliance, but self-will. And where it is manifest, it is to be regarded rather as the omen of a life of ignominy and disaster, than as a prognostic of honorable success. The self-reliance which we would describe, and exhort a young man to cherish, can be indulged only when it has a proper basis to rest on : the basis of a disciplined mind, a regulated heart, and common sense.

Thus, as we have looked back on the history of some we knew in early days, but who have passed away, and around on others who are still walking life's journey with us, we gather examples which proclaim this truth : *That he who would be happy, and prosperous, and honored, and useful in the public, social, and domestic relations and responsibilities of life, must know how to act his part ; to employ his powers ; to select and fill his station ; to improve his occasions ; to avoid his dangers : and must set himself about it, and keep himself at it, under the guidance of principle and the approval of virtue.*

ALUMNI ASSOCIATION OF COLUMBIAN COLLEGE, D. C.

THE first organized meeting of the Alumni of the Columbian College was held in the Baptist Church on Tenth street, in Washington, on the evening of commencement day, July 14, 1847.

Dr. T. B. J. FRYE, being the eldest alumnus present, convened the meeting, and stated its object in the following remarks :

Gentlemen Alumni of Columbian College : It devolves upon me, as the eldest of you present, to state the objects for which this meeting was called. I regret that it has not fallen into abler hands ; yet, though fully sensible of my inadequacy to the task, I will undertake it, relying upon your kindness to overlook the imperfect manner in which I may perform the duty.

The chief object for which we have assembled is a high and holy one. It is to gather around the domestic hearth of our Alma Mater those of her children who remain near it, and also such of those whom circumstances may permit occasionally to revisit those college scenes, which ever linger upon the memory as the happiest of our lives. We hope by means of this Association to keep alive in all their brightness the friendships and intimacies which bound their golden links about our hearts during our sojourn in the walls of Alma Mater, and at the same time to afford us opportunities of making the acquaintance of those who preceded us in the ascent of the hill of learning, and of those who since have walked in academic groves and deeply drank of the Pierian spring.

Such reunions as this Association contemplates are calculated to produce the best possible results in softening the asperities of character which we are all too apt to acquire in the contests of the world.

Each commencement day will be to us as is the good old thanksgiving day of our Puritan fathers to their descendants, when we, at the shrine of our classic mother, as they at the altar of maternal affection, will turn from the turmoil of life, to pay our homage, to interchange the grasp of friendship, and to breathe the heartfelt wish for each other's future welfare, and, gaining new strength from this healthful exercise of the mind and heart, go forth better fitted to perform our part in the great drama of life.

Another object of this Association, and one of deep importance, is to repay the debt of gratitude we owe our Alma Mater, by using our most strenuous efforts to aid and assist her in becoming what she ought to be, situated as she is at the metropolis of the nation, and possessing from that very cause the greatest advantages—advantages which are increasing with every year. To do this, gentlemen, we must have action and concentration of effort. This banding together of her sons is the best and surest mode of obtaining both these requisites; and let us individually, as well as collectively, do all in our power, with our tongues and with our pens, to bring about a consummation so devoutly to be wished.

Gentlemen, in conclusion, may wisdom and harmony preside over your deliberations, and may this Association, together with the college which gave it birth, be a means in the hands of the Giver of all Good to diffuse true knowledge and true religion throughout the world.

Whereupon, on motion of H. W. DODGE, Dr. FRYE was unanimously chosen President of the meeting.

On motion of Rev. T. J. SHEPHERD, H. W. DODGE was chosen Secretary.

The Rev. T. J. SHEPHERD then moved that a committee of three be appointed by the Chair to draught a Constitution; and the following gentlemen were appointed: Rev. T. J. Shepherd, Prof. A. J. Huntington, and Wm. B. Webb, Esq.

The committee retired for a few minutes, and, during their absence, the meeting was addressed by Rev. J. S. Walthall.

Upon the return of the committee a constitution was reported; and, after a brief discussion, during which Messrs. W. L. Childs and W. B. Webb addressed the meeting, was adopted.

The Association then elected the following officers for the current year:

HON. W. COLLINS, President.

S. C. SMOOT, M. D., Vice President.

T. B. J. FRYE, M. D., Recording Secretary.

PROF. A. J. HUNTINGTON, Corresponding Secretary.

WM. Q. FORCE, Treasurer.

E. M. CHAPIN, M. D.,

WM. Q. FORCE,

WILLIAM B. WEBB,

} Executive Committee.

On motion of Rev. T. J. SHEPHERD, Prof. Huntington, Wm. Q. Force, and John Pickett were appointed a committee to revise the constitution and report at the next annual meeting.

On motion of Prof. HUNTINGTON, a committee of three was ap-

pointed to nominate an orator for the next annual meeting. They reported the Rev. R. W. CUSHMAN, of Boston, who was unanimously elected for the occasion.

On motion of Mr. W. L. CHILDS, the President, Executive Committee, and such other officers as may be present, were empowered to appoint another orator in case the one elected declined.

The Rev. T. J. SHEPHERD moved that the proceedings of this meeting be published in the National Intelligencer and Union.

There being no further business, the Association adjourned.

T. B. J. FRYE, *Chairman*.

H. W. DODGE, *Secretary*.

ALUMNI PRESENT AT THE ORGANIZATION OF THE ASSOCIATION.

REV. ELI BALL, *Virginia*.
S. C. SMOOT, M. D., *Washington*.
REV. T. S. WALTHALL, *Virginia*.
T. B. J. FRYE, M. D., *Washington*.
E. M. CHAPIN, M. D., *Washington*.
REV. H. W. DODGE, *Virginia*.
WM. Q. FORCE, *Washington*.
REV. T. J. SHEPHERD, *Virginia*.
REV. J. B. TAYLOR, *Virginia*.
REV. A. J. HUNTINGTON, *College Hill*.
H. L. CHAPIN, *Washington*.
W. B. WEBB, *Washington*.
J. W. H. LOVEJOY, *Washington*.
W. L. CHILDS, *New York*.

R. S. HAYNES, *Virginia*.
J. R. BAGBY, *Virginia*.
J. PICKETT, *Virginia*.
W. T. HENDREN, *Virginia*.
J. P. CRAIG, *Maine*.
J. R. NUNN, *Virginia*.
W. L. CLAYBROOK, *Virginia*.
B. H. LINCOLN, *Massachusetts*.
T. POLLARD, *Virginia*.
J. CHRISTIAN, *Virginia*.
R. H. LAND, *Virginia*.
R. FRENCH, *District of Columbia*.
A. BAGBY, *Virginia*.

FIRST ANNUAL MEETING.

The first annual meeting of the Association of the Alumni of Columbian College was held on Wednesday, the 12th of July, in the E street Baptist Church. The President, the Hon. Wm. COLLINS, on taking the chair, made a brief, but highly interesting address.

In the absence of the Secretary, Mr. J. B. PLEASANTS was elected pro tempore.

The committee appointed at the last meeting, reported through Mr. JOHN PICKETT, the following Constitution, which, after an amendment, was adopted.

CONSTITUTION OF THE ALUMNI ASSOCIATION OF THE COLUMBIAN COLLEGE, D. C.

ART. 1. This Association shall be styled the Alumni Association of the Columbian College in the District of Columbia.

ART. 2. The objects of this Association shall be the cultivation of friendship and union among its members, the promotion of the interests of their Alma Mater, and the general advancement of literature.

ART. 3. This Association shall consist of such persons as have received or shall receive, in course, the degree of Bachelor of Arts from the Columbian College.

ART. 4. All persons upon whom this College has conferred or shall confer an honorary degree, shall be honorary members of this Association.

ART. 5. There shall be an annual meeting of this Association on the evening of Commencement day, when an oration shall be delivered by an alumnus of the College, appointed at the annual meeting previous; also, such other meetings as may be deemed proper.

ART. 6. The officers of the Association shall be a President, a Vice President, a Corresponding and a Recording Secretary, a Treasurer, and an Executive Committee of five, who shall be chosen at each annual meeting from Alumni residing in the District of Columbia or its vicinity.

ART. 7. This Constitution may be altered at any annual meeting by a vote of two-thirds of the members present.

Amendment to the 5th Article. There shall be also appointed an alternate, and in the event of a failure on the part of both, the Executive Committee shall have the power of appointing one.

Professor HUNTINGTON, HORACE STRINGFELLOW, and W. B. WEBB, were appointed by the President to nominate an orator and an alternate for the next meeting, who, according to the 5th article of the Constitution, shall be alumni of the institution. After a short consultation, they reported the Rev. BARON STOW, D. D., of Boston, as orator; and the Rev. S. G. BULFINCH, of the District of Columbia, as alternate; which nominations were unanimously approved.

The Association then proceeded to elect its officers:

Hon. WM. COLLINS was elected President.

DR. FREDERICK MAY, Vice President.

WM. Q. FORCE, Corresponding Secretary.

DR. T. B. J. FRYE, Recording Secretary.

WM. B. WEBB, Treasurer.

JOHN PICKETT,

J. W. H. LOVEJOY,

DR. E. CHAPIN,

J. B. PLEASANTS,

J. S. CATHCART,

} Executive Committee.

The Association was addressed on the various matters coming

before it, by Messrs. Huntington, Force, Childs, Stringfellow, Pleasants, and Pickett; and after a most harmonious and interesting session, adjourned to meet at half past seven o'clock.

J. B. PLEASANTS, *Secretary pro tem.*

At half past seven the Association met in the E street Baptist Church.

The annual oration was delivered by the Rev. R. W. Cushman.

Immediately after which it was unanimously voted that Mr. Cushman be requested to grant a copy of the oration for publication.

